

47.71.16
THE SIXTH PART

OF

Babel's Builders

Unmask't.

B EING Observations on some of the *Lyes, Slanders*, and wicked, defaming *Insinuations* and *Perversions* of J. F.'s in his *Rapsadoc*, &c. Whereby he and his Licencers and Approvers (of G. F.'s Party of the *Second-days Meeting*) have manifested themselves to be gone from the Power of God (by their own Judgment) and by that Condemned, and therefore (not Ministers of Christ) but to be testified against.

It was truly said, *The Evil Man is Snared by the Wickedness of his lips*. Therefore in these short Observations I shall mostly measure him and his Licencers and Approvers by their own Rules or Judgment that they have meted to others, that being part of the Recompence of this *Mystery Babylon*: And as they have said, *This is not Published to add Grief to their Afflictions*, nor against the People (in their Principle) in general, but to manifest to others that know them (i. e. G. F. I. F. and R. R.) not so well as some do, who peradventure (by their fair words) might think them that they are not: and is it not pity but such should be better informed. For they seem so accustomed to evil, that it is hard for them to leave it; for notwithstanding I proved (in 5th. *Babels*, &c.) I. F. and his Brother R. R. false and wicked in their *Perversions, Insinuations* and *Untruths*, which they ought to have repented of, or cleared themselves; but instead of so doing, they have added more in this I. F.'s *Rapsadoc* of *Lyes*, wherein they charge me as a *Lyer* many times, saying in their third Page, *That mine (Viz. 5th. Babels.) is stuffed with Lyes*. And in page 5. saith, *I question whether all the Paper I have here wrote will hold them.* (Viz. T. C.'s *Lyes*) It must be a great many to stuff two Sheets and a half of Paper; but I cannot help it, but must write *Untruths*, if I will write after thee; therefore it is thy Fault, and the more shame for thee to write so false, for two Sheets and a half of Paper to be stuff with thy *Lyes*: for I find none that thou hast proved against me; for although thou now again accuse me as *Lyer, a Lye*, &c. (it is thy own *fool-mouth'd Expression*) and in most pages of thy *Rapsadoc*, &c. but I have examined thy Proofs, and find none, only I. F. says, *I tell thee*; or, *I deny*; or, *I affirm*; and sometimes by *Queries, Are not*, &c. or *I affirm*: and such like Proofs T. F. gives that I am a *Lyer, love Lying*, &c. But thou says, pag. 10. *This sham*

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wont do, it is not thy bar, though confident saying, is any Proof. Also thou says in thy *Envy Detected*, P. 9. Who dost think will believe thee? for my part, I shall not. Out of thy own Mouth art thou condemn'd, I. F. and all thy painting thy self with words stole from Scripture, cannot cover thee; thy Throat is seen to be an *Open Sepulchre*; and thou art as defective in thy clearing thy self of those *false Assertions* and wicked *Perversions* that I charged on thee and R. R. as thou art in proving thy Charge against me. For in pag. 3. I. F. says to me, Thou chargest me in thy 18th. page with a Lye, for saying, Friends Unity is in the *Eternal Spirit*. I say, this is false; for the term *Lye*; it is your own, and not mine there; but that *Position of thine* is comprehended as one of thy *false Assertions* (that is my term) and not *Lye*; but thou mayst see pag. 4. 5. 6. I have proved that your Unity is in *Forms*, or G. F's *Laws*, &c. therefore not in the *Eternal Spirit*: my Proofs thou takes little, or no notice of, and thou mistakes, or (rather, I think) wilfully mistakes the Case, as if I deny Friends to God, their Unity to be in the Spirit; but that which I oppose, is, that your Unity (I. F. R. R. and the *Licensers* and *Approvers*) is in the *Eternal Spirit*, for I have proved you led by the Spirit of Wickedness. But I do believe all the Faithful People of God of all *Perswasions*, although they do differ, and are not of one Mind and Judgment, yet have Unity in the Spirit in some degree; but I deny, and have proved that you be not of the number of the Faithful, although thou wouldst thrust thy self in; but your *Babylonish Garments* of Lordship are not the *Wedding Garment*, for all you set your selves down among the *Guests*, covering your selves with the Saints words.

In Pag. 3. I. F. says to me, How egregiously thou contradicst thy self, and Preachest the same Doctrine thou art angry with me for. And I. F. says in pag. 6. that I say, I own all Faithful People of God, their Unity is in the Spirit: and then J. F. adds, very well. But I say, John, thou dost very ill, and wicked Atheist like (according to thy own Judgment) for my next adjoining words, and explaining to them thou cites, be these, *Viz. But do deny J. F. &c. to be such*. These thou leaves out; by these words it is evident, that I did exclude thee from that Unity, contrary to J. F. who by his term (*Faithful Friends*) includes and means himself and Party, as is evident by his terms. Read thy own Condemnation out of thy own Mouth, *Viz. He leaves out the material words as apparently, as if a wicked Atheist, &c.* And then J. F. adds, After this manner hath this unfair Adversary dealt by me. As is afore shewn: moreover I spent the whole sixth page to shew the falleness of J. F's Assertion: which he doth not answer: but besides his wicked Atheist-like doing, he perverts that part of my words which he cites, by endeavouring to stretch them for to cover his false Doctrine with, and I have not egregiously (as thou falsely says) contradicted my self, but thou falsely accuses me, and adds another false Perversion, saying, pag. 3. I never means, nor said that *unfaithful Friends* — their Unity was in the Spirit. But J. F. darest thou say thou didst not mean thy self and R. R. &c. Thou dost say, pag. 3. of thy *Envy Detected* &c. *Us be true Christians*. And pag. 9. thou sayest, I do affirm that our ——— Unity ——— doth

— *doſt ſtand in the Spirit*; and I have proved, or rather, you have manifeſted your *Unity* to be in *Forms*, and with *Errours*; as may be ſeen in 4th. *Babels*. Alſo 5th. *Babels*, p. 4. & 6. And I have proved you *false Accuſors, Perverters, Forgers, or like it, & wicked Atheiſt-like* by your own Rule or Judgment. And thou J. F. ſays in pag. 8. I affirm, no *Perſon in the Power of God can be found in evil Actions, neither can they that are therein, have Unity with ſuch*; for all that go into evil Words and Actions, go from the Power of God, and are by the ſame Power Judged. And now J. F. and R. R. let me ask you, are not *Lyes, Slanders, false Accuſations, baſe, abuſive Inſinuations*, implicitly beſpattering me as not to be truſted in any caſe, void of Conſcience, *gratiſie Luſt*, as thou and R. R. T. E. and ſome others of your *Unity* have done; alſo your *Forgeries, &c.* I ſay, are not theſe evil Words and Works, and you be proved to be in them; therefore by thy own Doctrine, from the Power of God, and by the ſame Judged. Therefore how dareſt thou ſay, *Your Unity is in the Eternal Spirit*: alſo how dareſt thou ſay, *thou diſt not mean unfaithful Friends*. I proved thou meant your ſelves, and I have proved you unfaithful: therefore it is thou egregiouſly contradicts thy ſelf, and art a *false Accuſer*; and yet G. Whitehead hath the face to ſay in his *Accuſer*, p. 116. *We being for doing to all men, as we would they ſhould do unto us*. May I not, like J. F. query (that's no *Aſſertion*). *Had not G. W. more Confidence than HONESTY* (I. F.'s term) when he thus wrote? And then adds *Sin to Sin*, ſaying, *God is our Record*. Yet here I have proved they add and diminiſh to and from my words, to the alteration and Perverſion of the ſenſe, and meaning; which they term in others *Forgery, or like it, and acting wicked Atheiſt-like*: and that they would not be done ſo by, is evident by their Terms and Names given: therefore is not that affirmation of G. W's and his calling *God to Record*, very *false and wicked*? For in the 2d. *Babels*, p. 13. I have hinted ſomething of G. W's, &c. *wicked Atheiſt-like acting*. And in 3d. *Babels*, in ſeveral pages. And 4th. *Babels*, pag. 1. Alſo 5th. *Babels*, pag. 15. 16. of that abominable R. Richardson (the *Second-days Meetings Learned Friend*) where he adds to, and diminiſhes words from my ſentence; that they call *Forgery, and wicked Atheiſt-like*; alſo for Judging others. See what J. F. ſays to me, becauſe I ſaid, *he thinks, &c.* He in his 4th. page ſays to me, *In ſo doing thou aſſumes God's Prerogative*. But in a few lines he is doing the ſame he condemns me for. In pag. 5. he ſays, *Of Pride and Wrath, that it hath bred, as I may ſay, (ſaith I. F.) an evil Diſeaſe, that ſticks faſt to thy Soul*. Here it is evident, he can Judge my Soul, though he will not allow me to tell his thoughts, when manifeſt by his Words and Actions. Alſo for Names, or defaming ſlandering Terms. They have been offended at the term *Foxonians*, when uſed for diſtinction: alſo becauſe in 1ſt. *Babels*, their Erronious Judgment is termed, *A long ſtride towards Rome, and barefaced Popery*. They ſay of me, *Thou doſt but ſhew how willingly thou wilt have us fallen on as Papists*. And for my ſaying of E. H's *profitable Place*, It is thought I. F. *wanting or coveting it*; he is angry, and ſays in his 9th. page, T. C. *hath gotten opportunity to vent ſome of his Envious Thoughts againſt I. F.* (and ſays) *It is both baſe and unworthy thus to defame*

me in Print. Hereby it is evident they would not be defamed in Print (but I had more than bare thoughts for it) by their being so angry with me for saying, J. F. *coveting or wanting E. H's Place*, doth make appear what a small matter they account, doth defame them, if but such an one as *J. F.* yet see in *2d. Babels*, &c. p. 1. and *3d. Babels*, p. 1. and *4th. Babels*, p. 20. also *5th. Babels*, p. 15. 16. what Names and Terms of Defamation they give me, &c. as, *Cheat, &c. not to be trusted nor believed, &c.* And many more such Terms have they given me, as the *Post-house Officers* can testifie, that were I as they represent me, *I was not worthy to live among Civil Men*; and they have put me to charge to pay Postage for *Pacquets* of Books, and because they were not bulky enough, have added blank Paper in; and not only me, but such is their envy, they have served others the same, and have put us to some pounds charge for their Lyes and Raileries, and not content with giving me such foul names and Terms, but with a *For ought I know* (says C. T.) *they may commit gross Evils, & say, God allows them.* I think these few Instances, and what else is (in this Sheet) of J. F's &c. *false Charges and Forgery, and dealing like a wicked Atheist*, may satisfie such as are not wilfully blind, that they *do not as they would be done by*; and therefore G. W's Testimony is false, and his taking God to Record, very wicked; and that on the contrary, they be *guilty of Evil Words and Actions*, and at Unity with them that do them, and *therefore out of the Power of God* (as J. F. says) *They that keep in the Power of God cannot have Unity with them.* Out of thy own mouth art thou and thy *Licensers* condemned; yet notwithstanding they be manifest thus notoriously wicked, J. F. says of himself and Brethren, *Us the true Christians, and our Unity doth stand in the Eternal Spirit*, p. 8. and 9. And therefore it is apparent that thou J. F. didst mean your selves, and ye be proved *Unfaithful*; and therefore that also is another Falshood of J. F's, to say, as thou hast, p. 3. That thou *didst not mean Unfaithful Friends, &c.* when as I have proved you such; and if thou didst mean your selves, as I have proved thou didst, then thou ment *Unfaithful Friends*, and as I have in *4th. and 5th. Babels* proved; for thou hast hereby added further Proof, that thou hast asserted false, and art not a Minister of Christ (although one of G. F's) but hast egregiously confuted thy self, and this with thy many other *Untruths*, will fall heavy on thee, although thou wouldst wrongfully put it on me, and for that I said, *Your Unity was in Forms, &c.* that thou was so offended at: therein I was rather too modest, for I might have said and proved you had Unity in and with Wickedness, as is manifestly proved. J. F. again charges me, saying, pag. 4. *I shall here shew that the Apostle exhorted to be of one Mind, though T. C. (says J. F.) saith it seems contrary to Scripture.* But J. F. as subtle and two-faced as thou art, yet thou art discovered, for although thou dost not plainly say, (yet seemingly insinuating) that I said, *It seemed contrary to Scripture* (so to say) *that the Apostle exhorted to be of one Mind*: Which I did not say nor intend, only shew from Scripture in *5th. Babels*, *That there was contrary, or diversity of Mind and Judgment*: and the Apostle did not so much condemn one or other, as he did their Judging one another. Therefore it

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is you (if any) that make the Apostle contradict himself, by perverting Scripture, because the Apostle *advised to one Mind*; therefore they would force a proof from thence *That they are, or must be of one Mind*; but an Exhortation to be so, is no proof it is so; for Christ said, *Be ye perfect, as your Heavenly Father, &c.* But that proves not that you, or all the People of God be so: no more is the Apostles Exhortation *to be of one Mind*, proof that you, or all Gods People be so: but I am not against being of *One Mind*, nor Exhortations or Arguments and endeavour thereto, but against your *Luciferian Spirit and Principle*, which would, and doth *unchristianise* all that submit not to G. F's Laws, which I term *Bowing to, or Worshipping your Image*: for if all the People of God be of *One Mind*, then but one *Sett or Judgment* (and but very few of them neither) be the People of God; one may easily guess to whom you reckon all the rest do belong to, of several other Societies, and all of your own too, that are not of your *Mind and Judgment*, but with the Apostles Faith in Christ Jesus, *confessed with the Mouth, and believed with the Heart*, was the ground of their *Fellowship and Unity* (although not yours) and not as yours is, in conforming to G. F's Laws in *Form of Marriage*, Men to be examined two times, and licensed by G. F's *Womens Meetings*, or else, *not to suffer nor permit any Marriage*. But admit all *must be of one Mind*, that doth not prove all must be of your Mind, but others that think (and on as good grounds too, though not so much confidence) as you, that they be in the right, & therefore by the same Rule, may expect all to be of their Mind, the consequence of which tends so to, not only keep up, but increase Emulation, Strife and Division, and is so repugnant to Charity, that it cannot be of the Eternal Spirit, for the Fruits of that is *Charity and Peace, &c.* and the same Fountain cannot send forth *sweet and bitter Water*: and I am satisfied your Doctrine (*that all the Faithful People of God are, or must be of one Mind, cannot be otherwise*) is bitter Doctrine to all who cannot be of G. F's, &c. Mind. For G. W. and you that have read the *Qu. Unmaskt*, there you may see what *Mind and Judgment* G. F. &c. (if according to his words) were formerly of; and if you be of the same mind now (I hope many of you are not) I think you will not own it now: I may have opportunity, in answer to G. W's *Judgment Fixed*, to instance more. And J. F. thou *falsly* asserts, *That thy Doctrine is according to Scripture, and owned by T. C.* For I have proved it contrary to Scripture, and have disowned it.

J. F. in pag. 7. says to me, *In thy 14th. page I find thee angry about my saying, it is thy Principle to pay Tithes, and Marry by a Priest.* But J. F. thou mayst have found in pag. 14. of *5th. Babels*, that I proved thee in that (as well as many others) in an untruth, to affirm I said that which I did not say; and art thou drove to thy *sham* (J. F's word) to cover thy Lyes, to pretend thou finds me angry: what, may I not clear my self from thy Abuses, but must be charged with anger: well John, I shall be so angry still, and thou art either very wicked, (or very unhappy) in thy *Citations*, for few of them be right, but *falsly Cited*, or grossly *Perverred*; for that I opposed thee for, was not, *what was*, or *what was*.

not my Principle, but thy false *Cising me*, saying that which I did not; and here thou dost the same, and hast added Sin to Sin, instead of clearing thy self, or condemning thy *Great Evil*; for thou again falsely Cites my *Query* to thy self and J. B. in pag. 7. for thou leaves out these words of mine, *Viz. and be a Christian*; although thou dost Cite them in the *Answer*, yet thou leavest them out in the *Question*; and here also by thy own *Judgment*, thou art like a wicked *Atheist*, besides the Untruth. J. F. in pag. 7. says, *It is a wicked, false, lying Insinuation*, and says I have thus done, *Viz. Insinuated, as if they accounted submitting to the Magistrate for Conscience sake, was a submitting to the Pope*. But J. F. I have in pag. 13. cited R. R's words, where he in pag. 14. says of me, *Can he pay Tithes so freely, how light and easie he makes the Popes Yoke seem*. By which words of R. R. it seems evident, he accounts that he calls, *paying Tithes, Submitting to the Popes Yoke*; & so consequently, if they be all of one Mind, then all G. F's Unity-Men do account all, who for Conscience sake, in Obedience to the Magistrate, *pay Tithes, Submitting to the Pope*, unless he can make my Case of paying that he counts *Tithes*, a more particular submitting to the *Pope* than others; therefore my Charge is good against you, for all (*John*) thou rages so, and insinuates that I incense the Magistrate against you; *but must not Babilon be recompensed? yea, as she hath done unto others, so shall be done unto her*, see 4th. *Babels*, pag. 6. Your *Haman Spirit* manifests whether you have not insensd Magistrates and People against J. S. and others: and see in *Truths Character* your words against others, *Must the Weapons they have formed against others, be turned into their own Bowels?* and more such like, saying, *Even so must they be done unto*. Oh your *Wickedness* and *Envy* is greatly manifest and abhorred, how you have to your ability, sought the destruction of other *Dissenters*, by uncovering their *Nakedness*, in Printing their former Words and Actions, to make them obnoxious to Authority, when you had dipt in the same Dish with them. Oh *Babilon*, thy own Tongue shall condemn thee; is it not apparent, you would not be exposed by J. F. here, pag. 7. and how then dare G. W. say, *Ton are for doing unto all Men as you would be done by*. Oh abominable, wicked, and arrogant man G. W. for you are not content with your own *Liberty of Conscience* to act in Marriage, or other Affairs, according to your own Prescribed Laws, invented by G. F. &c. but are so arrogant as to impose your Form on others, as evidently is manifest by your so exposing my Marriage as an evil, and so great an one, that J. F. &c. are so arrogant, not only to disown me as one of them, but as to excommunicate me from the *Eternal Spirit* also. And W. P. says, *All that are left to the One Spirit of Truth, they must be of one Mind, they cannot be otherwise*. And G. F. says, *Those that Mens and Womens Meetings in the Universal Spirit of God have not Unity with, they are erred from their own Measure of the Spirit of God*. Hereby it may be seen what doom all may expect from them (who are not of one Mind with them) under their Government in *Pensilvania*, and how they (G. F's Party) do esteem of you, and where you belong to, unless you come to be of one Mind with them, and that about

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G. F's *Womens Meetings*, and Power to examine and license men to Marry; I see little hopes of being by them allowed to be *Christians*, or to belong to the *Church of Christ*, unless you (*Barbadoes-like*) give up to them your whole Concerns, *Spiritual and Temporal*; but if you Marry or Act contrary to their Mind, they can, if they think it for their Interest, or for their Revenge sake, publish you as unfaithful to, and erred from the Measure of the Spirit of God. Also your Spirit of Compulsion is more largely manifested in 2d. *Babels*, pag. 16. and 3d. *Babels*, pag. 2, 3. you your selves caused me to mention the Letters of some Names, by your charging me so with *Lye*, *five fold Lye*, otherwise I had not done it, for it is not to upbraid or defame any Person for any miscarriage; and J. F. thou sayest false, to say, *it is Enmity, and I do it to incense the Magistrate against them*, but see before your own Plea page 1. Also J. F. in pag. 8. he saith, *It is to manifest to others that know you not so well what you are, for peradventure they may think you what you are not, and is it not pity but such should be informed*. Your own Judgment and Doings shall correct you; *your own Weapons turned into your own Bowels*. Again J. F. charges me in p. 9. with a wicked slander; my words be these, *I oppose only the imposing G. F's Imaginations, &c. on People*, which words be in answer to C. T. who says of me, &c. *They oppose the Law of the Spirit of Life in Christ Jesus*. To which false charge of his I so reply, and his Charge remains as his own false Accusation on his head, until he prove it, which instead of making that good, J. F. comes now in with a *I deny*, and charge it on thee to prove, &c. But doth not your Excommunicating me from the Spirit, for not conforming to G. F's Imagination in Form of *Marriage*, prove that you impose it on me; therefore it is not *maliciously insinuated* by me, as thou falsely charges; for thy Affirmation or Denyal, without proof, is nothing worth with some that know thee and R. R. you have manifested your selves such as are not to be believed: but if they be not G. F's, whose be they then? I have traced them; and find no proof for them from Scripture or Spirit of Truth; indeed it is said, *The Heavenly Motion came on G. F. and pretiously fals by the Brethren, &c.* And thy Brother S. E. says of G. F's *Womens Meetings*, they be the *Good Ordinances which Christ hath set up in his Church*. But if others had such a stock of Confidence as you have, they might on specious Pretences say the same for other Ceremonies; but until you prove from Scripture, or by the Spirit of God in our own hearts, that it is our Duty to obey G. F's Orders, when contrary to the Law of the Nation, you must give me leave (you cannot help it yet) to look on them as G. F's *Imaginations*; also I cannot but observe thy sly Insinuation in those words, pag. 9. *I deny* ——— that any thing contrary to Scripture is desired by us to be practised by any. Hereby he would slide in, that our Opposition to them, is only for their desiring one to practise their Form: but J. F. thou hast not, nor canst thou prove that I oppose you only as desiring, or perswading any to your Form, if in a Christian way: but your Excommunicating from the External Spirit, for not conforming, &c. this is more than barely desiring to conform to G. F. And you make it so great a Sin, as to be foundation of your

you exclude me from the Spirit of God, but that black Sin of my
 violating G. F's Law in the Ceremony of *Marriage*, might have passed,
 if I not detected your Errours, and unmasked your *Idol*; but I am content to
 be by you disowned; and is not your Order, not to suffer nor permit any *Mar-*
riages, &c. as in *De Christi. Lib. pag. 60.* no more than desires? Yea, they are
 with you as sacred and indispenfible Laws, such is the height of your *Luciferian*
Spirit; it is the Dominion you assume that is testified against, and your *Super-*
stition and *Apostacy*, who pretended every one ought to be left to the *Guidance of*
the Spirit in their own Hearts; but now must obey G. F's Laws, or are *Apostates*,
 &c. but you must prove your Power to make Laws; it is not your pretence
 (that you be the *Church and Comely Order*) will serve, for others propose *De-*
cency and Uniformity also; it is Christianity to forbear condemning and impos-
 ing your Belief and Practice on others, but commending them to the Spirit of
 Truth in their own Hearts, and be content to enjoy your own Freedom in Judg-
 ment & Practices differing from others (especially *Authority*) and many more
 honest and conscientious than some of you; this I plead for, and your *Presump-*
tion to enjoin your Forms, is that I oppose; for if you have power to impose
 any one, why not as many as you please? and if you, why not any others?
 Hereby you provide *Gouvernours* enough, but who must be the Governed?

J. F. says of me, pag. 13. He takes no notice that I called on him to *wood* any
 of the many: but that is false, for in pag. 11. I say thus, That he bid me prove
 any, &c. (I say) I think himself, R. R. &c. have so done ——— and these be
 too many. Now, how darest thou affirm such a Untruth, as to say, I take no
 notice of that? when as I particularly answer to both, any, and, too many. Have
 a care lest while you preach to others, you your selves be not *Castaways*: for
 besides the Untruth here, you take little or no notice that I proved your Insinu-
 ation wicked and false, in p. 11. of 5th. *Babels*, &c. And how you pervert my
 words, *Viz. too many*, to all faithful Friends, &c. And there I term it an *Insinua-*
tion, tho it be included under the Head of your false *Affertions*; but seeing your
 defaming insinuating *Queries* must not be deemed *Affertions*, let this go for one
 of your false and wicked *Insinuations*; but I believe, when S. C. queries, *Is not this*
a Word of Reproof? he concluded it was so, and doubtless so did you.

J. F. in pag. 14. charges me with *Forgery*, saying, I did not say, *Books*, that is
 a piece of *Forgery*, or something like it, of T. C's, to annex, *Books*. This is in
 5th. *Babels*, p. 12. I cite J. F's words in a differing Letter, and put a full point
 (.) and after that, in a differing Letter, I say, *Books*, in the beginning of my
Answer, but never said, or represented the word, *Books*, as his; for if so, why
 should there be a full point (.) between, and that word be differing from the
 rest, but to distinguish it from his words; therefore thou art here the *Forger*,
 and not T. C. see 5th. *Babels*, pag. 14. Your adding and diminishing, are you not
Forgers and wicked *Atheists* like, by your own Judgment. The Lord hath said,
He that speaks Lyes, shall not dwell in his House. Thus have you condemned your own selves, pag. 9.
 Therefore repent, and be not so envious and angry; for you hurt your own Souls: *Babylon* must
 be Recompensed.

T. C.

